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STEINFÜHRER ON יְהוָה.¹

In the first seventeen pages of this little brochure the author gives definitions and explanations of certain words which help, as he supposes, explain the Tetragrammaton יְהוָה. Thus אֱלֹהִים is the plural of אֱלֹהִי, and this in turn is the infinitive of אָלַה "wonder at," hence "the Dreadful or Revered One." And not only God, but a whole series of men, whose birth was accompanied with special divine power, bear names derived from infinitive forms; *e. g.*, נֹחַ, שֵׁם from שָׁם, אָנֹכִי, הִנֹּחֶה, etc. (p. 2). The word אָח "brother" is derived from אָח "with" and אָחִי assimilated to אָחִי "with-liver," *i. e.*, "brother." יָם he makes the plural infinitive absolute of הָיָה = הָיָה = הָיוּ = יָם, but forgets that the infinitive absolute is not inflected (p. 6). Coming to the divine name יְהוָה, he tells us that it owes its origin to Eve when she said: קָנִיתִי אִישׁ אֶת יְהוָה, which Steinführer translates: "Ich habe nistend hervorgebracht einen Spross, den Werdewerd-macher (der zugleich der הוּא ist)"—spoken in a Messianic sense. The word קָנָה is chosen instead of יָלַד in imitation of the divine doing (Gen. 14:22). The word אִישׁ is used with an eye to the future, *ideal* man which אִישׁ would become. And the word יְהוָה is to be read as Piel future. Eve is thus the first to build a proper name with a future form (p. 17). The י of the future is explained on p. 3 as a mutilated הָיָה (not from הוּא), of which only the fixed consonant has remained. In Gen. 4:26 he would point יְהוָה as Pual (p. 32).

Steinführer's etymology and exegesis are so novel we would recommend that his booklet be read during the leisure hours of vacation.

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CHWOLSON'S NESTORIAN EPITAPHS, II.²

The title indicates the contents of this work, which is published by the commissionaires of the Russian Academy of Sciences. The introduction gives an account of the sketches which first attracted the author's attention to these inscriptions, and of the dates at which the original stones were brought to St. Petersburg. In 1890 he published the first series of inscriptions, with an essay on their interpretation and value. This second part contains 328 inscriptions, or at least what can be deciphered of them.

Semirjetchie is a province of Russian Turkestan. The main interest of the inscriptions here collected consists in this: they establish the fact that Nestorian Christianity had spread among the remote Tartar tribes of central Asia in the thirteenth and fourteenth centuries of our era.

¹ יְהוָה: Untersuchung über den Namen "Jehovah." Von B. Steinführer, Pastor zu Gaarz. Neustrelitz: *Barnewitz Verlag*, 1898. 66 pp. M. 1.20.

² SYRISCH-NESTORIANISCHE GRABINSCHRIFTEN AUS SEMIRJETSCHIE. Neue Folge, herausgegeben und erklärt von D. Chwolson. St. Petersburg, 1897; Leipzig: *Voss' Sortiment in Kommission*. 62 pp.; large 4to and four phototype plates. M. 6.

The evidence seems entirely conclusive. Each stone is marked with a cross, around which the inscription is cut. This is in rude Syriac characters and gives the date according to the Seleucid era. The year of the Turkish cycle is often added, being designated by an animal name. Then follows the name of the deceased person with his official title or a brief word of eulogy. The word "a believer" is added, and that is all. For example: "Year 1576 (year of the ox), 23d day of the month Adar; this is the grave of Kiz Asha, a believer, daughter of Altun Abba." For a child we often find "a beloved youth" or "a beloved maiden" added. For an old man we read "an honored old man, an excellent teacher." Very rarely is a prayer added like the following: "The Lord be merciful to her in his kingdom," or "Our Lord forgive his sin, Amen."

The proverbial flattery of epitaphs is absent. In one instance a young man is said to have had a fine voice, and another is described as strong in body. Three cases are given where the deceased "did much for the church," and one where he "made many improvements in the prayer-book." Some reservation must be made in regard to the last, as the wording is not altogether certain.

To all appearance the community here represented was not very proficient in Syriac. Inaccuracies are not uncommon, and Turkish words are frequently found. In three or four cases the whole inscription is Turkish in Syriac letters. The proper names are largely of the Tartar type, though a good many are adopted from the Bible. Thus we find *Ishu* (Jesus), Matthew, Mark, Luke, John, Peter, Paul, Thomas, Philipp, Andrew, Stephen, and, of course, Mary and Martha. The latter is the most common name for women, as John (*Johanan*) is for men. The Old Testament is represented by Abraham, Isaac, Israel, David, Isaiah, Jeremiah, Ezekiel, Zachariah, as well as Sarah. Names of western origin, like Alexander, Julius, Constans, Sergius, Cyriacus, George, and Nestorius, have come through the church traditions, we may suppose.

The offices and dignities mentioned are nearly all ecclesiastical. Aside from "captain" or "chief of the army," which is predicated of two, or possibly three, men, we find only such as belong to the church. There seems to be no bishop, unless the "chief of the church" be such. But we find among about three hundred adults, whose monuments are here copied, no less than nine archdeacons, twenty-three inspectors (? *s'ura*), forty-six scholiasts, three exegetes, two preachers, eight teachers, and several who seem to have been in the minor orders. This is Chwolson's estimate, which does not take account of the term "priest." This is found often joined with the other titles, but not infrequently by itself, and we are probably authorized to add a number of presbyters, therefore, to the above list.

One looks with a certain melancholy upon these fragments of a now lost civilization, for they are all that remain to us from a vanished sect. Not long after the date of these inscriptions, Islam subjugated the region and maintained itself until the present Russian colonization began.

HENRY PRESERVED SMITH.